

AN ESSAY.

NEGOTIATIONS FOR PEACE

AT

THE COURT OF HEAVEN.

THE ONLY WAY TO

CLOSE THE WAR HONORABLE TO THE SOUTH.

THE INALIENABLE

SUCCESS OF THIS NEGOTIATION, ETC.

BY REV. JOHN P. CAMPBELL,

AUTHOR OF A LATE WORK ENTITLED "ALL AROUND CHRISTIAN
UNION," NOW A REFUGEE FROM NASHVILLE, TENN.

JACKSON, MISS.

SOUTHWESTERN CONFEDERATE PRINTING HOUSE.

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THE HISTORY OF THE NEGOTIATION

OF THE COURT OF HEAVEN

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CONTENTS.

Preface,	- - - - -	Page 5
The War—Cause, etc.,	- - - - -	" 7
How the Belligerents stand before God,	- - - - -	" 8
Reflections on Slavery,	- - - - -	" 9
When shall Peace come,	- - - - -	" 12
How shall we place ourselves in an attitude to obtain peace,	- - - - -	" 14
Motives to Peace urged,	- - - - -	" 17
Appeal to Ministers and Churches,	- - - - -	" 20
A Prayer for our Country, etc.,	- - - - -	" 23

P R E F A C E.

BROTHER SOLDIERS AND CITIZENS OF THE CONFEDERATE STATES :

We have fought long and well for peace, but it seems as far off to-day, as when we struck the first blow. We have had a long, expensive and fruitless negotiation at the Courts of London and Paris. Now, let us negotiate at the COURT OF HEAVEN.

President Davis will go ; all his praying generals, commanders and soldiers will go ; all our faithful chaplains and ministers of the gospel will go ; all our mothers, sisters, wives and daughters will go ; thousands of mourning widows, whose husbands have fallen on the field of battle, with their hungry children, will go ; the wounded soldiers will go, not to show their wounds as a plea, but to show the wounds of their Lord and Savior.

The Court of St. James is a cold and heartless court. Not so the Court of Heaven. There is not only sympathy, but there is justice in that Court. The humblest Christian, the least of all Saints, has access and power at that Court.

Let us all go in the name of our great Advocate and Redeemer, who sits at the right hand of the Court of Heaven, and let us lay our cause, our country, our guilty souls, down at the foot of the Throne. There let us lie, there let us plead saying, "Lord, I will not let thee go except thou bless me." And Jacob's God, who, in answer to his prayer, moved his angry brother's heart to terms of peace, will do the same with our angry brethren.

To the soldiers and citizens of the Confederate States, no suggestions could be more pleasing or more welcome, than such as might lead to a speedy, permanent and honorable peace.

It is taken as granted that a people who have poured out their blood like water, and their money and treasure without stint, would be willing to do anything in their power to obtain so rich a boon as peace.

The following pages will show you how peace will come, and also show that the agencies by which it will come, are honorable in the highest degree, that they are certain and infallible, and that these agencies are so completely in your power and under your control that you will be responsible for the continuance of the war.

Can it be possible that the warm and generous people of the South will assume such a fearful responsibility ?

The writer has had access to the hearts and sympathies, both of soldiers and citizens, from the beginning of the war, and has watched with prayerful interest for the development of such a state of feeling and preparation as might lead him to hope that the purposes of the

war were about to be accomplished. He has been much discouraged until recently.

Cut off from the hope of foreign intervention by European governments, the beams of light and hope from the Northwest, which were so cheering a few months ago, are now obscured in darkness, are we not more than ever prepared to look to the God of our Fathers as our sure and only hope for help and deliverance?

The war cannot come to a close honorably to us until we acknowledge God in a proper manner, and honor Him with an acceptable service. This He calls us to do, by the fearful calamities now upon us. To this He calls us by His holy word. If we hear and obey His warning and His pleading voice, "We shall eat the good of the land, but if we refuse and rebel we shall be devoured with the sword, for the mouth of the Lord hath spoken it,"—Isaiah 1:20.

What shall we do? Shall we go on to sacrifice our sons and our brothers in this cruel and wasting war? Or shall we all lay our souls and our country down at the Cross of Christ as a freewill offering to God?

The following pages are prepared and offered with a view to aid you in this choice, and to impress the solemn conviction that we can have no peace until we make peace with God. May God accept and sanctify this feeble offering to help and deliver our people from the thralldom of sin, and to hasten the coming of peace. And to His most holy name be all the glory through Jesus Christ our Lord. Amen.

JOHN P. CAMPBELL.

THE WAR; ITS CAUSE, ETC.

No question, at this moment, involves so deep an interest in the Southern heart as the one we here propose briefly and solemnly to consider.

The answer is not less, but if possible, even more important. The desire for the maintenance of peace, which we sought without war, by honorable negotiation and earnest entreaty, was scorned by the North. We thought that a peaceful separation would be infinitely better, both for them and ourselves, than the bitter criminations and recriminations, which grew, and would necessarily continue to grow, out of the antagonisms of our social, commercial and political interests.

The North *seemed* to think differently, and boasted that they had the right and the power to make the South think and act with them.

They stopped not to ask whether they had a right to invade sovereign States, whether they had a right to proscribe and coerce a free people in the enjoyment of constitutional liberty—rights guaranteed to them by solemn contract in the Federal Union. They stopped not to ask whether their war upon African slavery was founded upon the laws enacted by their forefathers, authorized by the teachings of the Bible, and corroborated by the facts of history and the example of civilized nations, in the past ages of the world; or whether it was not instigated and set forward, by a wicked jealousy of the growing wealth, prosperity and happiness of the South. Inflated suddenly with the pride of party triumph, and boastful of their vast superiority in men and means, they adopted at once the false and despotic theory, that "might is right." Hence, war was precipitated upon the South like a clap of thunder in a clear sky.

The South, without preparation, without a navy, with limited means and few men, compared with the North, was driven to the necessity of choosing subjugation, degradation and slavery on the one hand, or resistance on the other. Liberal as she had been for years, in concessions, to the North, magnanimous in her forbearance under their wrongs and aggressions, loyal as she had always been to the Constitution, and devoted as she was to the Union, she could not now hesitate one moment as to the choice of the two evils. She resisted, and she will resist to the death. And truly may we all say, "If it had not been the Lord, who was on

our side, when men rose up against us, then they had swallowed us up quickly, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul. Then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers. The snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth."—*David*. May the day soon come when the last part of this Psalm will apply to us as the first does now.

The first great battle at Manassas, astonished Europe, confounded the North, and even intoxicated the South, so that, for a time, it diverted our trust in God, which was followed by many serious disasters. No philosopher can show a reason, aside from the protecting Providence of God, why our enemy, with such a navy, such immense armies and with such zeal and mad determination, could not have crushed out the rebellion in one year or even in "ninety days," as they said.

II. HOW THE BELLIGERENTS STAND IN RELATION TO GOD AND EACH OTHER.

Religiously, both parties stand guilty before God, and deserve a thousand times more of punishment than this war has inflicted. Jointly, they had received more and greater blessings at the hands of God, than any nation has ever received in the same period of time.

But, the religious defection of the South, though great, is not to be compared with that of the North. Abolitionism, a most gross and palpable heresy, found its origin and growth in the hot bed of Puritanic bigotry and fanaticism in New England.

Driven to the wall for an argument to meet the plain teachings of the Bible and the Constitution of the United States on the subject of slavery, they appealed to a "higher law"—reason and conscience—thus ignoring the divine authority of the one and the legal authority of the other, they opened the floodgates of infidelity upon their whole population.

From this Pandora's box sprang up in quick succession and rapid growth, Mormonism, Universalism, Free Loveism, Mesmerism, Fanny Wrightism and down right, open mouthed, black-hearted infidelity, spreading their blighting influence in most of the cities, schools and colleges of New England. "If the foundations (the Bible) be destroyed, what shall the righteous do?" From Boston—the boasted Athens of America—came forth the myriad pages of

licentious and infidel literature, like the locusts of Egypt, withering and blackening all that was green and lovely, with which they come in contact.

True, we have many filthy debauches, spewing drunkards, vile blasphemers, Sabbath breakers and mammon worshippers in the South, but we have yet to see the first infidel or obscene book issued from a Southern press.

Our people acknowledge God's rightful authority, but they do not honor him. They profess to believe the Bible, but alas! they do not practice its pure and excellent morality. So that, *practically*, we have but little the advantage of Northern sinners.

Politically, however, we claim to stand justified before God, and before our invaders from the North.

We cling as firmly to the principles of the Constitution of our forefathers as they did, and we are resolved that "sink or swim, survive or perish," we will hold to these principles to the last.

Had our invaders stood by us in maintaining these principles, there would have been no split nor war between us. We sought no advantage of the North, we asked no change, no infraction of the Union or the Constitution. Appealing to the searcher of all hearts, we asked not one dollar of their money, not one inch of their soil, not one drop of their blood.

The Constitution was violated and consequently the Union was practically dissolved, before we attempted to set up a provisional government for the Confederate States. The declaration of war by President Lincoln was unconstitutional, as confessed by the best statesmen in the North. Almost every step of the Washington administration, in regard to the war, has been without authority of law. Thus showing, that the violations of the Constitution before the separation and before the declaration of war, only indicated what they had predetermined to accomplish—the subjugation of the South, and the abolition of African slavery.

III. REFLECTIONS ON AFRICAN SLAVERY.

This war is destined to throw a flood of light on this subject. The attention of the whole civilized world is now being turned to its investigation. The war upon the South has proven itself to be a war upon African slavery. If the South succeeds in maintaining her independence, as we believe she will, it will demonstrate to all the world, that African slavery is authorized by the Word of God—that it is the normal and best condition of that unhappy race, and that, regulated by the laws of religion and humanity, as

it is in the Confederate States, it confers the highest elevation of physical, moral and religious character, that people has enjoyed for three thousand years. In fact, no other means has ever succeeded in any permanent improvement of their character, condition or happiness. All experience, for 3000 years, has proven that no *direct* means, however well applied, has met with any permanent success in elevating their character or improving their happiness. Rome and Greece, in the palmy days of their wealth and prosperity, prompted by the noble impulses of pity and benevolence, for down trodden and enslaved Africa, raised a commission of the best men of that age, and sent them with immense sums of money, together with all necessary appliances of civilization, into the heart of Africa, and after years of toil and expenditure, so utterly failed, that they abandoned the enterprise as hopeless. Slavery, in contact with civilization and christianity, is the slow, *indirect*, but the only sure means of enlightening, christianizing and saving the African race. We have, then, the corroborating facts of experience, history and the Bible to prove the justice and humanity of African slavery.

Cotton is opening the channels of commerce between the nations of the world, is making the world rich, and is therefore the great agent of civilization. God has given the negro a climate and a constitution adapted to the culture of cotton; has by His Word and Providence assigned him and his descendants, forever, to a state of servitude to Shem and Japheth and their descendants. Pursuant to this decree of divine Providence, the descendants of Canaan are this day in a state of servitude to the descendants of Japheth in the Confederate States.

In the culture of cotton they have done more indirectly, to promote the great interests of commerce, civilization and religion, than all Africa has done in 3000 years. They are at this time, a thousand times more elevated, useful and happy, where they are not interrupted by the false sympathies of the abolition heresy, than the ignorant and enslaved negroes of their native land.

What a sin, then, what a burning shame it is, that abolitionism should seek to overthrow this great agency (the culture of cotton) for the promotion of the commerce, manufactures and civilization of the world! What a sin against God and humanity, that it should seek to throw the negro off from the bosom of the church, and even from the means of civilization, where, without conservator, master or guide, he must soon relapse into a state of barbarism and die in shame and vice! Look at the fruits of this same false sympathy in the degraded, vicious and starving condition of the

emancipated negroes of the West India Islands! Would not England have done a thousand times more for her own commerce and the commerce of the world, by maintaining a well regulated system of slavery in those Islands, at the same time, promoted the temporal and spiritual well-being of those negroes, and saved them from the barbarism into which they are now sinking so rapidly and hopelessly? She sees and confesses the fatal blunder now, but alas! too late to apply an adequate remedy. The abolition of slavery in the Confederate States would accomplish one of two great evils, and perhaps both in part. *First*—the indiscriminate slaughter of the negroes as a matter of self-defense on the part of the whites. *Second*—the hopeless ruin and degradation of those that might escape to the North, or be sent to separate colonies abroad. We might add a third, but minor evil—the utter ruin of the cotton interests of the South.

The Confederate States have, from the beginning, enacted laws providing for the protection, kind treatment, and religious instruction of their negroes. These laws are wisely adapted to the circumstances of the negro, and in strict conformity to the teachings of Christ and His Apostles, relative to the duties of masters and slaves. But, we are sorry to say, that two circumstances have operated to hinder the due and regular enforcement of these laws. *First*—the officious intermeddling of abolitionists with our slaves, rendered the enforcement of the law more difficult, and the duties of masters more delicate. *Second*—in some instances our slaves have fallen into the hands of bad masters; men, having no religious or moral principles, men, ignorant of the character and capacities of the negro; men mean and selfish enough to starve and work their poor negroes to death, and then steal the dime that might lay upon his closed eyes in his coffin. It is just that we say we have but few of this class, and most of them came from abolitiondom.

Let alone in peace, we would soon be able to correct most of these evils. But shall we abolish the relation of master and slave, because the duties of that relation are violated by a few unprincipled men? For the same reason we might abolish the marriage relation, the parental relation, or any authorized by the law of God.

Abolition sympathy for the negro is blind, negative at best—having no definite object or definable good in view. Southern sympathy is positive, having a definable and real good in view.

But we must hasten to the consideration of the main question of our little volume.

IV. THE ANSWER TO THE QUESTION—WHEN SHALL PEACE COME?

The day, month or year, in which peace shall come no man can tell.

Sin is certainly the cause of the war, and whether the North or the South was the chief instrument in bringing it upon us, we dare not say, nor is it important to the great issue of the struggle that we should know. We know and feel deeply that the war is upon us, that it is God's minister of wrath to execute vengeance upon the wickedness of the two nations. Some will have it that God stirred up the North to bring war upon the South for their sins. Others will have it that God stirred up the South to separate from the North, instigating the war, to punish the North for *their* sins. Be this as it may, it is our duty to place ourselves in a condition to obtain an honorable peace. There is an attitude before God, in which, if we place ourselves, the war will cease at once. It is our duty to place ourselves in that attitude at the earliest possible moment.

Do you ask what that attitude is? We answer, it is one in which it may be truly said of us as a nation, that we are a humble, penitent, trusting, law-abiding, God-loving and God-serving people. "God is jealous of His name, and will not give, nor allow us to give, His glory to another." We have bowed down with blind devotion to the idol mammon; we have run wild with mad worship after our party leaders, and even now, we trust and idolize our military leaders, more than we honor and trust in God. We have so corrupted the ballot box, and so abused the elective franchise, that selfish and wicked men are elevated to the holy places of trust and power. "When the wicked rule, the people mourn."—Solomon.

The word of God, the supreme authority of His government over the world, our dependence upon Him, and our accountability to Him, are freely and fully recognized by the framers of the Constitution of the Confederate States, by the laws of Congress, and by the laws of each sovereign State, yet, by an enactment of law by these same high authorities, the word of God is ignored, the holy Sabbath is *required* to be violated by all persons connected with the mail service. God must hate and punish a sin so gross, so full of hypocrisy and infidelity. By this wicked enactment many pious and competent men, from a sense of moral duty, feel themselves cut off from the mail service and the post-office department. Railroad and steamboat companies and all the people follow the example of the government, even the churches

hardly resist the example; hence we have become a Sabbath-breaking nation.* This God-defying wickedness, opens the flood-gates to all the vices and immoralities which are spreading the malaria of moral death over our whole nation, so that, we have become a pestilent and hateful stench in the nostrils of Jehovah.

Our high officials blaspheme the name of Almighty God (not President Davis, thank God,) and their subordinates, even down to the peasant and the slave, are proud if they can talk big and defy God and profane His holy name like these great men. The rulers of the earth have set themselves and taken counsel together against the Lord and against His Anointed, (Christ,) saying, "let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall He speak unto them in His wrath and vex them in His sore displeasure; thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O, ye rulers, be instructed ye judges of the earth. Kiss the Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little."—Extract from the 2d Psalm.

"God does not afflict the children of men willingly. Judgement is His strange work"—His last work to reclaim and bring back His disobedient children. For our sins He has "dashed us in pieces, (two governments,) like a potter's vessel."

Peace and war, the rise and fall of nations, are under the control and direction of the "Judge of all the earth, who will do right."

"At what instant I shall speak concerning a nation, and concerning a kingdom; to pluck up, and to pull down, and to destroy it. If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build up and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—Jer. 18:7-10.

The above rule is without the slightest variation in the conduct of the Divine Administration of the affairs of heaven and earth. Sometimes, as in the case of the belligerent tribes of Israel and Benjamin, both parties are chastised and humbled for their sins, and find mercy at the hand of the Lord. In our case, if we repent of our sins—individual and national sins—modify our national and State laws, so that they will not contravene the law of God—provide that these laws are impartially and strictly enforced—"do justly, love mercy; and walk humbly before God, we shall then prove that our repentance is true, and God will give us peace.

If the North shall do this before we do, then God will give them peace, whatever may be the disadvantage and fate of the South.

God will judge righteously between us and our enemies, and we must be willing to submit to His righteous judgment.

V. HOW THEN SHALL WE PLACE OURSELVES IN AN ATTITUDE TO OBTAIN PEACE WITH GOD AND PEACE WITH OUR ENEMIES ?

For if we have peace with God, "He will make even our enemies to be at peace with us."

At one time, the nation of the Jews had so sinned and departed from the worship of the true God, that the Bible says : (2d Chronicles, 15th chap.) "Now Israel for a long season hath been without the true God, and without a teaching priest, and without law. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city, for God did vex them with all adversity." A great army of "one thousand thousand and three hundred mighty chariots of war," came out against them. The army of Israel was about half the number of their enemies, and they had no chariots of war.

What did they do under these trying circumstances ? They went out against them in the name of the Lord (the only way to succeed in battle,) and set the battle in array. "And Asa cried unto the Lord his God, and said, Lord it is nothing with thee to help, whether with many, or with them that have no power. Help us O Lord, our God, for we rest on thee, and in thy name do we go against this multitude. O, Lord thou art our God, let not man prevail against thee. So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled ; they were overthrown that they could not recover themselves, for they were destroyed before the Lord and before His hosts."

"And the spirit of the Lord came upon Azariah, the son of Oded. And he went out to meet Asa, as he returned in triumph to Jerusalem, and he said unto him, hear ye me, Asa, and all Judah and Benjamin, the Lord is with you, while ye be with Him, and if ye seek Him, He will be found of you, but if ye forsake Him, He will forsake you. Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded. And when Asa heard these words he took courage and put away the abominations of all the land of Judah and Benjamin. and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord that was before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manassch, and out of Simeon, for they fell, or came to him out of Israel in abundance, when they saw that the Lord his God was

with him. So they gathered themselves together at Jerusalem in the third month in the fifteenth year of the reign of Asa. And they made a great offering in that day, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul," stipulating, "that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shoutings, and with trumpets, and with cornets. And all Judah rejoiced at the oath, for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them, and the Lord gave them rest round about."—See the 14th and 15th chapters of 2d Chronicles.

Any attempt to paraphrase or to embellish the above record, given by the pen of inspiration, would be like an effort to enrich the colors of the rainbow, or to add beauty to the tints of the rose. We can only pray, with a full and earnest heart, that our people—officials, soldiers and citizens—may be able, by the grace of God, to see its application and follow such a noble example. Then "God would give us rest round about." Then individual and national blessing and prosperity would make our hearts glad and our voices shout for joy. Then would all nations say, the Lord hath done great things for them. Then would *we* respond, "the Lord *has* done great things for us, whereof we are glad."

We beg your attention to the following prophesy, recorded in the 2d chapter of Joel, in which is found a graphic description of the "northern army," its invasion of the South, the destruction and dismay attending its progress, and of its being "removed far away from you" by the hand of the Almighty. Surely if the troubles and triumphs of the Confederate States have any place in ancient prophesy, it is found in this chapter: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A day of darkness and gloominess, a day of darkness and thick clouds, as the morning spread upon the mountains. A great people and strong, [the North,] there hath not been ever the like, neither shall be any more after it, even to the years of many generations, [glad of that.] A fire devoureth before them and behind them a flame burneth, [literally true]; the land before them [the South] is as the garden of Eden, and behind them a desolate wilderness. yea, nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen so shall they run, [they have run.] Like the noise of chariots on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth stubble, as a strong people set in battle-array. Before

their face the people [of the South] shall be much pained, all faces shall gather blackness. They shall run to and fro in the city, they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief, [how true.] The earth [the civil government] shall quake before them, the heavens [churches] shall tremble, the sun and the moon shall be dark, [to the sorrow stricken,] and the stars [the brightest jewels of the land] shall withdraw their shining. And the Lord shall utter His voice before His army, [the Lincoln army,] for His camp is very great, for he is strong that executeth His word, [this great and wicked camp or army is the Lord's, for the wicked is God's sword,] "for the day of the Lord is great and very terrible, and who can abide it."

At the 12th verse the subject is changed, and another people is addressed. Let all the South hear what God would have them do whilst invaded by the "northern army." "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Blow the trumpet in Zion, [the church,] sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breast, let the bridegroom come forth out of his chamber and the bride out of her closet, let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen [those acting as such] should rule over them. Wherefore should they say among the people, where is their God? Then will the Lord be jealous for his land [the South] and pity his people. Yea, the Lord will answer and say unto his people, behold, I will send you corn and wine and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the people, but I will remove far off from you the northern army, and will drive them into a land barren and desolate, with his face toward the east sea [the Atlantic] and his hinder part toward the utmost sea, [the Pacific,] and his stink shall come up and his ill-savour shall come up [before all nations] because he hath done great things." "Fear not, O land, [invaded,] be glad and rejoice, for the Lord will do great things. Be glad then, ye children of Zion, and rejoice in the Lord your God, for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years

that the locust has eaten, the canker worm, and the caterpillar and the palmer worm—my great army—which I sent among you.”

Here it is shown again that the great Northern army, represented by destroying insects, is God’s army sent among us, and that, upon our returning to the Lord and seeking Him with the whole heart, this destroying Northern army shall be removed far away and the desolations which they have made shall be restored. “And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that he hath dealt wondrously with you, and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, [the church] and that I am the Lord your God and none else.”

Not only shall our land have peace and rejoice in the blessings of temporal prosperity, but behold what comes “afterward :” “And it shall come to pass afterward that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon your servants [slaves] and upon your handmaids in those days will I pour out my spirit.”

All these blessings will follow immediately after the national covenant to return unto the Lord God of our fathers. The great religious reform proposed and clearly set forth by the word of God, involves no disparagement or sacrifice, that is not strictly worthy of a noble and free people. Nay, it contemplates our highest physical, intellectual and moral improvement and happiness. We hasten then to our application and appeal.

VI. MOTIVES TO URGE THE PEOPLE OF THE CONFEDERATE STATES TO A PROMPT AND EARLY COMPLIANCE WITH THE CONDITIONS OF PEACE AS THEY ARE SET FORTH IN THE BIBLE.

Can we ignobly consent to bow down our necks to receive the galling yoke of a tyrant foe, whose cupidity is only measured by his hatred of us? Can we afford to entail upon our children for generations to come a degradation so humiliating, as to become “hewers of wood and drawers of water?” Can we submit to subjugation, the confiscation of our “goodly heritage,” our homes, our lands, our servants—all that is worth living for? Can we stand and see our President, his cabinet, our statesmen and our noble leaders hung as traitors or banished forever from the land of their fathers? Shall we be forced into a union with those who have hated, and murdered, and robbed us? A union with those for whose political heresies, religious fanaticism, bigoted intolerance, ay, with whose social, political and moral character we can neither feel nor enjoy any affinity whatever?

Brother soldiers, citizens and gallant leaders—hear it from an

old man whose heart is with you, and who has labored and suffered with you from the beginning of our troubles, hear it in the name of the Lord—all these horrors and indignities must come upon us, unless God, in mercy, deliver us from the power of our enemies. He always has and always will deliver those and only those who honor and trust Him.

Shall it be all in vain that in the last two years one hundred thousand of our noble sons and brothers have sacrificed their precious lives upon the altar of their country? Is it in vain that Rachel weeps for her children and will not be comforted because they are not? Is it all in vain that our officers and soldiers have suffered such privations, sickness, wounds, hunger, imprisonment, insult, nakedness and cold? Can it be possible, my dear countrymen, that our people shall pass through such a bitter baptism of suffering and blood, and not come out of it, a purified, homogeneous, free and happy nation? To these soul stirring questions you answer no, never! *never*!! NEVER!!!

We will blow the trumpet in Zion; we will sanctify a fast; we will call a solemn assembly; we will confess our sins and throw ourselves upon the mercy of the Lord God of our fathers. Yes, we will enter into a solemn covenant before the Lord with all our churches—Catholic and Protestant—and with all our civil and military officers, with all our soldiers and citizens, with their children and servants, men and women, small and great; and we will say, O Lord God of our fathers, our sins have risen like a dark and thick cloud to separate between thee and our souls so that we are not able able to look up. O, have mercy upon us miserable sinners. We do, each and all of us, solemnly covenant with each other, before the heart searching and reinvigorating God, that we will heartily repent of and forsake our manifold and grievous sins and transgressions, and that we will seek thee with all our heart and all our soul, and that we will “serve thee in newness of life.” O, that there were such a heart within us.

Why is God holding back our enemies from over-running us with their overwhelming forces? Is it not to give us time to repent, to humble ourselves before Him, and to place ourselves in an attitude of loyalty and submission, in which He may give us peace? Why has our beloved President called us together so often for humiliation and prayer before God? We know him as a faithful servant of God, too well, to believe that he did it as a mere formality. Each call of his upon our people has had more and more religious and general attention. Let these calls of the President be still more frequent and earnest, and let the response of the people of all the States be more general, earnest and prayerful, until we all come in the unity of the faith and the bond of peace.

We have many pious generals leading our armies in the field, many praying officers and soldiers, many good men at home and very many faithful praying women. These are hopeful indications that God will not give us up to the smitings of our enemies. But, says some one, we have some officers and many heartless and wicked extortioners, who are making money out of the war. They do not wish it to stop, therefore they will not join us in a covenant to seek and serve God, that He may give us peace. Let such wicked men turn to 2d Chron., 15th chap. and 13th verse and read, "That whosoever would not enter into covenant to seek the Lord God of Israel should be put to death." Such men will find it to be "a fearful thing to fall into the hands of the living God." "They shall be suddenly destroyed and that without remedy." God will take their wealth and their souls in a moment.

The motives we have presented as the conditions of peace, the salvation of our country, address themselves to us in a very feeling and solemn manner. But there is still a higher motive—the glory of God, the honor and integrity of His moral government. His divine authority cannot be disregarded with impunity. Loyalty to Him and His service is the highest duty and the highest happiness of man. Fidelity to him involves the highest perfection of human character and human governments. By all these high and holy motives, by all the great interests of temporal and eternal salvation, by the degradation and slavery threatened us on the one hand in this life, and the eternal interests we sacrifice in the life to come, we most solemnly, in the name of the God of our fathers, appeal to all our civil and military leaders, to all subordinate officers, to all our soldiers and citizens, to all heads of families, their children and servants, great and small, to take the warnings given from the mouth of Jehovah, lest we perish.

We appeal to all ministers and churches—Catholic and Protestant—and to all christian people of the Confederate States to call solemn assemblies *daily*, yes *daily*, to read the word of God; to exhort and incite one another to humility, repentance and holy trust in God, that he would save us from our sins and deliver us from the power of our enemies. Be strong, fear not, for the Lord your God "will help you right early." Behold, "the Lord will rend the heavens and come down in the midst of His people, and the mountains [of trouble] shall flow down at His presence, as when the melting fire burneth." "In the day thou seekest me with the whole heart, I will be found of thee." "And it shall come to pass that while they are yet speaking [in prayer] I will answer." So quickly does God answer the prayer of faith. Infinitely more ready to give than we can be to receive. O, how great the joy in heaven to see our whole nation in humiliation and prayer before

God, sending up sweet anthems of adoring love and praise to Him "who doeth all things well." Let no one, great or small, fail to take a part in this great national celebration and holy consecration to God. We need no intervention but God's intervention. He can divide the counsels of our enemies and set them against themselves; or, He can put a panic into their hearts and drive them like chaff before the storm; or, He can give them repentance for their manifold sins against God. He can incline them to counsels of peace and show them the great injustice and wrong they have committed against us. He can reduce them to such straits in their financial and political matters, as that they will be forced to withdraw their troops from our soil, and acknowledge our independence. He can "make their way dark and slippery before them," and cause them to "fall into the snare they have set for us." But if we continue incorrigible, He can add to the blockade of our ports and rivers the more fearful blockade of the clouds of heaven, withhold the latter rains and cut off our bread. Hear it, my countrymen, God will humble us at whatever sacrifice on our part.

VII. TO OUR MINISTERS AND CHURCHES.

Beloved brethren, you are set as watchmen in Zion, "you watch for souls for which you must account to God." "When I bring the sword upon a land, if the people of the land take a man of their coasts and set him for their watchman, if when he seeth the sword come upon the land he blow the trumpet and warn the people, then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He that heard the sound of the trumpet and took not warning his blood shall be upon him; but he that taketh warning shall deliver his soul. But if the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take away any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hands. So then, O, son of man, I have set thee as a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth and warn them from me."—Ez. Chap. 33.

God has sent the sword upon our land; you are watchmen; you see the flower of our land falling under the sword; the words of warning are put into your mouth and you are required to sound the trumpet of alarm. A sense of our fearful responsibility prompts the writer to send forth this humble tract as a messenger of warning.

O, let us take our place in the dust and weep between the porch

and the altar. Let us stand in the gates, in every highway and at every altar and "cry aloud and spare not, lift up the voice like a trumpet and show our people their transgressions and the house of Jacob [the churches] their sins." Let us free ourselves from the blood of our people. Let us so warn them that we shall both save them and ourselves. This war has already obliterated political party lines. God grant that it may obliterate party spirit and denominational pride in our churches. Does it not become us to inquire whether our church jealousies, contentions and divisions have not contributed much to bring our present troubles upon us? The church is the light of the world. If the light in her be darkness, how great is that darkness! "If the blind lead the blind both shall fall into the ditch." The church has led the state in the matter of division and both have fallen into the ditch. Now, let the church lead the state in prayer, humiliation and repentance before God, that "He may remove far away the Northern army," that all the churches may be restored to a state of unity, love and peace. "Then shall her light go forth as brightness, and her salvation as a lamp that burneth." "The watchmen in Zion shall see eye to eye, and *all* the people shall lift up the voice *together* and sing,"—*together*—not in separate, jealous rival parties—but as one flock, one fold, one body, one family, one fraternal, loving brotherhood, of whom it shall be said, "behold how these christians love one another!" Then shall times of sweet refreshing come from the presence of the Lord, and the church "shall arise and shine, her light having come and the glory of God having risen upon her." Then shall the thrice repeated prayer of our blessed Saviour for the "perfect oneness" of all true believers find an answer and fulfilment that shall constrain "the world to believe," and "to know the truth of His doctrine."—See 17th chap. of John. "I pray for them that they may be one as we are. Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one, as thou father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou has sent me, and the glory which thou has given Me I have given them, that they may be one even as we are one, I in them and Thou in me, that they may be made perfect in one, and that the world may know that Thou hast sent Me."

Dear brethren, all true christians "are baptized by one spirit into one body," whether Jews or Gentiles, bond or free, and have all been made to drink into one spirit. Can we not, therefore, make all our distinctive names, our creeds of faith and our forms of discipline and our modes of worship subordinate to the vital and fundamental doctrine of christian unity? We can by the grace of God.

Paul exhorts us that we shall "mark those who cause divisions

and offences in the church, contrary to the doctrine which ye have learned of Christ, and avoid them."—Rom. 16:17. Division in the church is the chief offence and stumbling block to the world, the bane of all true religion and an abomination in the sight of God. It makes the church weak and sickly and the devil bold and defiant. "United we stand, divided we fall." It is suggested by many excellent ministers of Christ and laymen in the different churches that a convention of ministers and laymen from the different churches in the Confederate States be called to meet at Montgomery, Ala., at the earliest day practicable, not to discuss the points of difference, but to seek the points of agreement and harmony, with a view to see how many and how vital the points of agreement are compared with the few and very unimportant points about which they differ. A second object of the convention might be to adopt a few of those great doctrines of our holy religion in which all true christians do agree. A third object might be to make a solemn declaration to the world that the true church of Jesus Christ is *one* and *indivisible*, wherever scattered over the face of the earth. A fourth object might be to appoint a series of union meetings for reading the scriptures, singing and prayer, to continue several days in all the churches of the Confederate States of America, with a view to obtain a fuller measure of that spiritual baptism, by which alone we can realize that "we are all one body in Christ." A fifth object might be to recommend an exchange of delegates in the higher or yearly meetings of ecclesiastical bodies to promote the objects of a more perfect unity of the church—the body of Christ. A sixth object might be to memorialize our national and State legislatures to so modify and change our national and State laws as that they will not contravene the law of God.

My brethren and countrymen, we must set our hearts right with God and right with one another, then God will set us right with our enemies and with all the world, and "He will give us rest round about." So prays one of the least of all your brothers.

A PRAYER FOR OUR COUNTRY AND FOR OUR ARMY.

Almighty and Most Merciful Father, the Author of all good gifts and graces, the Great Fountain of being and of blessedness. We desire to come to Thy mercy seat, confessing our great and manifold sins and transgressions before Thee, and supplicating Thy forgiving mercy in the name of our Lord and Savior, Jesus Christ. We have nothing to bring but the burden of our sin and guilt. We have nothing to plead as the ground of our pardon and acceptance before Thee, but the precious mediation and atonement of Thy well-beloved Son. We rejoice to know that Thou art ever well pleased with Him; that Thou always hearest Him, and that for His sake Thou canst be just and the Justifier of him that believeth, however unworthy. We do believe in Him, for there is salvation in Him and no other, and in His holy name we ask Thy blessing upon our fathers, husbands, sons and brothers who have gone to meet and drive back the invaders of our country and our homes. We pray, O, Heavenly Father, that Thou wilt shield their heads in the day of battle; that Thou wilt save and defend them from the diseases and vices incident to camp life: that they having an intelligent, deep and abiding conviction of their cause, may go forth to battle in the name of the Lord of Hosts, the God of Armies. O, "teach their hands to war," give them skill in the use of the arms and munitions of war, nerve their arms with the might of Jehovah, in whose name they go, and give to them those great qualities of firmness, wisdom and indomitable courage, which shall strike terror into the ranks of their enemies and drive them back the way whence they came. O, Thou Great Searcher of all hearts, Thou knowest we love peace, and that we sought to maintain and preserve it by every means in our power, consistent with duty and honor. But Thou hast a controversy with us for sins, which we would humbly and penitently confess before Thee, and for these most greivous and manifold sins, Thou hast sent this terrible calamity upon us. Humbled and chastened by it, we would pray our Heavenly Father to "remove far away from us the northern army," and give us peace. Above all we do pray that thou wilt give us, as a people, a heart to appreciate peace as the gift of God.

And do Thou so enlighten the understandings and dispose the hearts of our civil and military rulers, that they may all seek to honor and please Thee. May our national and State legislatures seek at the earliest moment to remove from their statute books every enactment inimical to the law of God. May our officers and ministers of justice so administer the law as that the rights of person and property shall be protected, the guilty punished and order and harmony restored to society. And may all our people, in the army and at home, have grace in their hearts to live a quiet and peaceable life in all godliness and honesty. O, may they all come out of this bitter baptism of suffering and blood, a pure, united and happy people. Father of all mercies it is thy glory to forgive. O, sanctify to us these heavy calamities, so that in the end we may all thank God for them, and for the grace that enabled us to improve them.

Giver of all good gifts, O, give us grace, that with true hearts we may enter into covenant with God and with each other, as families, communities, States and as a Nation, that we will put away all our abominable iniquities and sinful practices, and will seek and serve the Lord, God of our Fathers with all our heart. Then with glad hearts we will praise Thee; then shall

our children grow up in the nurture and knowledge of the true God; then shall our schools and colleges become the nurseries of virtue, science and true religion; then shall our churches be filled with converts to the faith of the gospel: our ministers shall shout from the walls of Zion, and all our people sing for joy that the Lord God Omnipotent reigneth. O, then we shall see and say, "He doeth all things well."

Almighty God, this great work is not too much for Thee to do. O, then, for thine own glory, for the joy of heaven and earth, for the salvation of our nation, display thy soul-saving, sin-destroying power. O, rend the heavens and come down, that these mountains of trouble and sin may flow down at thy presence, as when the melting fire burneth. If Thou but touch the heart of stone, it shall melt into penitence, love and praise. If Thou shed but one ray of light into the dark soul of the profane swearer, he will pray. Even the chief of sinners would rejoice to behold the wonders of thy love and power.

Indulgent Father, God of Love, let Thy sinning, but repentant, children plead with Thee, for Thou art our only help and hope. Our enemies are too many and too mighty for us, but if Thou wilt go forth with our hosts, "one shall chase a thousand and two shall put ten thousand to flight." Thou canst save by many or by few. We know, O, God, that Thou wilt judge righteously between us and our enemies. O, give us hearts to submit to Thy righteous judgment.

We pray, O, God, for our enemies, that they be able to see wherein they they have sinned against Thee, and repent and find mercy. Let them see the evil of those political and religious heresies which have incited them to bring on us this terrible war. O, incline them to counsels of peace, and may they return to their own homes by the way which they came. O, God, Thou canst touch their hearts and they will relent. But, O, our God, if they will still persist in their mad schemes to coerce and subjugate us, do Thou frustrate their wicked schemes, disperse, as Thou hast done, their naval fleets upon our waters, drive their panic stricken thousands that have come upon our soil, divide their wicked counsels that they may prey upon one another. Through fear and a sense of guilt, thou canst make their hearts as weak as water. Thou canst "make their way dark and slippery before them." O, God, our country, our prayer, our hearts are all before Thee, do with us, our country and our enemies, as shall be most for thy glory and our good.

And now, holy Father, we cast this humble publication upon the troubled waters. May its plain and truthful suggestions find a generous response from the hearts of soldiers and citizens. May it do something to save the effusion of blood and much to hasten the coming of peace. And to Thy most holy name be all the glory, through Jesus Christ our Lord. Amen.

JOHN P. CAMPBELL.

